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The washing of the baby is deferred till the third day; this is called *shao san* 燒三 or *hsi san* 洗三. When the child is born it is simply wound in calico till the third day, when it is washed. This is said to be for fear the navel cord will not dry off, and will thus cause the death of the child.

If a man's heavy foot comes near the bedroom, it is feared the mother's milk may be driven away. A locked padlock is always kept on the outside of the bedroom door to prevent the milk leaving—*fang jin tai nai* 防人帶奶. At such times no member of the household will visit a house of mourning; and no person in mourning or pregnant is allowed to carry the child, for fear its spirit may be called away.

The father of the child goes to the home of his father-in-law with a present of meat, incense and paper money, pays his respects to all the elder generation, and finally worships at their ancestral shrine. This ceremony, called *pao hsi* 報喜, is only performed for the first-born.

Soon after the birth the father worships at his ancestral shrine, *pai tsu tsung* 拜祖宗, giving thanks that another generation has been born to carry on the ancestral rites.

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On the birth of the first grandson the grandfather takes round to particular friends some eggs which have been stained red, 紅蛋 *hung tan*, by being boiled in ochre water. This is not done at the birth of a grand-daughter.

Eggs are brought as a present to the mother, and at such times a woman guages her happiness by the number of eggs she eats. In ordinary families a present of 20 or 30 eggs is quite common, but among the rich the number rises to 500 or even 1,000. A proverb says, "The male looks forward to going to the market, but the female to sitting in her room" 男子望赶場, 女人望坐房, that is, for a good time of feeding up. The mother is really expected to stay for a month in the house, *tso yueh* 坐月, or *tso ts'ao* 坐草, (because she likes to sit on something soft); and she is exempted from all out-door labour.

Besides the gifts of eggs and chickens for her eating, there are presents for the child,—shoes, hats, bangles and pinafores, varying in value according to the status of the family. In well-to-do circles presents of silver, ten to one hundred taels, are sent from the wife's home, to buy clothing and luxuries for the new grandson.

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The goddess of Mercy, Kuan-Yin 觀音, who gives sons to her worshippers *sung tsŭ niang-niang* 送子娘娘, also called *san p'o niang-niang* 三婆娘娘 *or san hsiao* 三霄, is believed to be in the house for the first three days after the confinement; at the end of this time the father makes her an offering of wine, incense and paper, behind the bedroom door, where the goddess is supposed to lodge.

At the end of ten days the the father's mother and other relatives are invited to a feast, and presents of rice, eggs and chickens are brought to the family.

At the end of a month a feast is given, called *t'ang ping* (or *mi* or *yüeh*) *chiu* 湯餅 (or 米 or 月) 酒; all those who have given presents are invited. After this the mother may go to the kitchen or the well; before this many will not speak to her, and Buddhist devotees are especially fearful about doing so.

After fulfilling forty days, *man sŭ-shih t'ien* 滿四十天, the mother may visit her friends and show off the baby. In complimenting the parents it is safe to say that the baby is ugly 醜, or to use any other derogatory terms, so that the demons will not want it.

Having fulfilled 120 days the mother may go to the temple and give thanks to the idols.

At the end of the first year 滿週歲 *man chou sui*, the mother-in-law sends presents to the child. The old custom of this season was to lay before the child objects representing different occupations in life, and his training would afterwards be directed according to the object he grasped. This was called *chua nien* 抓年, grasping the year.

The above are some of the customs connected with ordinary cases. Women who are barren or son-less employ various methods to obtain such issue.

They beg a prayer-tally, 求籤 *ch'iu ch'ien* from a particular idol, take it home and keep it on the family altar. These tallies are notched pieces of bamboo, kept at the idol shrine for divination purposes.

They become vegetarians; this often means that they also distribute much rice to the poor. There are many kinds of vegetarian vows, such as *Kuan-yin chai* 觀音齋, (kept on the 9th, or by some on the 2nd, 6th and 9th, of each month);